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Gurupurnima/Gurupuja Celebration @ Hyderabad - 2012

Nachiketa Upakhyanam (from Katha Upanishad) - Discourse 8

Just like a pregnant woman takes great care of her pregnancy, one who enters his heart centre should take great care of that state. A pregnant woman takes care that the inside growing child is not hurt by any of her acts, outside. That does not mean that all outside activities should be avoided. There are some acts which may affect pregnancy. Only those can be avoided and the rest can be carefully performed.

Firstly the pregnancy begins with a bubble, and then eyes develop, mouth develops, nose develops, ears develop, and then the lower torso develops. This development activity happens for the first 7 months. During the 8th and 9th months, the child grows. Similarly, the being that enters inside should live more inside, worship inside for a long period. When this is happening, the outside life should be cautious. That means, the activities that helped him to go inside should be augmented and other activities should be reduced.

There are three types of activities in general – Essentials, Non- Essentials and Totally un-essentials. Totally un-essentials should be completely avoided and Non-Essentials shall have to be marginalized to have an ease in practice. Practice should not be overdone. It may cause repulsion. There can be little pleasures that can be pursued like watching television for sometime, movie once in a while and so on.

If you have more taste for inside, the outside activities will slowly reduce in magnitude. You should not forcefully suppress them. Otherwise you will surely fall down.

So the comparison is given between child in the womb of mother and the thumb sized man in the physical body. That man (Purusha) is the source to this physical body but due to the dominance of physical, that Purusha got dissolved into it. Purusha, that was stuck should be brought out again by heating the body. This process of extraction of Purusha is called Agni Prachodana or Kundalini Prachodana. This extraction can be done with Nachiketa Fire as the basis. Until the extraction is complete and thumb sized man is formed completely, practice should happen continuously.

A caterpillar will build a cocoon around itself and stays in it until it transforms into a butterfly. This is a demonstration to us, by nature.

So first the thumb sized man should be born in us. That birth is called Dwijatva. One is re-born like that, is called Dwija, which means born again or born twice. There is a discipline that you followed for it to be born; you should be even more disciplined to protect it and let it grow.

This birth is the birth in light. Initially it is a dim light. Later the light grows brighter. Finally a form with very bright light is developed. That form is similar to your outside form because it was actually the source to your outer form.

In the heart of the thumb sized man, the Lord is present. He is the indweller of the indweller of the body. It is the source. That is why it is said “The Lord is present in you. Search for him within.” He is called Eswara or Purushottama. He is present in the heart centre of the Purusha. The Purusha is present in the physical man. So there are 3 in total.

So from then on the worship happens in the heart centre of the Purusha present in the heart centre of the physical man. Any worship done there would be fruitful. That Purusha or Nara can do anything. There is nothing beyond his capability because Nara is with Narayana. When Nara is with Narayana and oriented to Narayana, he can do anything.

That is why Krishna sat in the chariot as charioteer, with Arjuna in the back. Arjuna does everything by orienting towards Krishna sitting in the front. It is actually the Lord that has done everything through Arjuna and lets him have all the fame. The Lord does not want any fame. He lets his devotees have the fame, by doing wonderful acts through them.

You may face difficulties even after entering the heart centre if you are not cautious. There are many such stories in the Puranas. So after entering within, the practice should become multi-fold to what it was before. When this happens inside, simultaneously the splendor of outer life also increases in multi-fold. When this splendor increases, one should remember that it is the splendor of the Lord manifesting outside. A Rishi or a devotee remembers like this and keeps worshipping the Lord within. Many of stories in Puranas can be understood properly if you remember these aspects as the basis.

The Lord within heart of the Purusha is as small as an atom and appears in bright blue colour. All this is detailed in many of the mantras that we chant. This chanting should happen within while seeing the Lord within. Then they would be very fruitful.

Ramakrishna Paramahansa used to do this all the time. He was a priest at the temple. He used to start chanting a mantra (during a ritual) and he used to go inside. The outer ritual and chanting are stopped and he used to continue them within.

Many times, his disciples asked him to describe the Lord within while seeing him. He used to start describing but after sometime he used to stop. Actually he continued the description internally but none of his disciples could hear that. After coming out, he used to ask his disciples, “So did you understand?” The disciples used to say “What understanding Master, you stopped in the middle.” He replied “What? I told it completely.” ☺ He tried like that for 16 times but in vain. Finally he said to his disciples “This is not possible. So you better come in. I will tell you there.” We should read the biography of Ramakrishna Paramahansa.

Master CVV told the same thing, “I will teach you inside as per your necessity.” He instructed us to utter his name once and observe. He did not ask us to utter it outside. Just utter it inside. Master EK told

us to utter it outside and thrice for more effectiveness. Inside or outside, doing with Sraddha is important.

Mantra may be very simple but to practice it is tough. That is why it is said Mantras are said to be secrets even though they are open to all. Because one without Sraddha will forget it and hence it remains a secret to him, though told.

The Lord that appears within the Purusha also permeates the whole creation. One, who sees the Lord within, sees the same Lord outside as well and remembers that everything is THAT. The water in different rivers is not different. It is the same water, from the same source, flowing as different rivers. The same thing was told by Swami Vivekananda in the Parliament of Religions in Chicago. Anything you see, remember it to be THAT.

There is lot of difference in the one who sees the Lord within saying “Everything is THAT” and the one who does not see the Lord within saying “Everything is THAT”. The first one will definitely see THAT in all while the 2nd one fails to see THAT in all. The essence is THAT while the layers developed around it have differences in them. So see the ‘Unity in diversity’.

During the extraction of the Purusha from the physical man, one should have lot of patience.

Also one of reasons why you are asked to go inside is if you practice outside, you are more observed and you should be very alert. Otherwise you may give a wrong impression to the people around you, not only about yourself but also about the divine. You should remain silent and inside, until a stable state is reached within. Once that state is reached the outside activities automatically expand and you create a good impression on others.

Remember! The God in Man is different from the God Absolute. The difference is in Magnanimity and state but essence is one.

So receiving this knowledge from Yama (Pluto), Nachiketas attains an immortal state and later a divine state. Others after receiving this knowledge, when practice the related practices, achieve a similar state. So this concludes Katha Upanishad.

I had to skip many topics in between in order to conclude, because we are short of time. I touched upon all the important junctions. Rest can be studied by you depending on your interest.

So, the first thing that is required to be done is to enter inside. If you behave properly with proper alignment between your thought, speech and action. Prayers should be aimed at improving one’s behavior.

All this can be told in many ways but essence remains the same. There is an indweller to the indweller of the body. Remember this! And read the Bhagavadgita. You will understand it properly. In Bhagavadgita, Krishna speaks as Narayana sometimes, as Vishnu sometimes, as Vasudeva sometimes, and as God in man sometimes. If the difference of state is not recognized, the meaning cannot be understood properly. It may even lead to conflicting meanings. Every time Krishna says I AM but that I AM does not mean the same always.

There are 3 I AMs in one. The utmost I AM along the 3 has again many states. So unless all this is realised properly, understanding is never consistent and complete.

So the story runs from the physical body to its indweller and then from the indweller to the indweller of the indweller. Once this is realised, every secret is revealed. The more you go inside, the more it is revealed to you. This is the knowledge to be attained.

-Swasthi.